

S E R M O N,

Occasioned by the Decease of the Late

Mr. Andrew Gifford Gwennap,

MINISTER OF THE GOSPEL.

Preached in the Dissenting Meeting House, in FALMOUTH,

On SABBATH DAY, August the 29th, 1790.

To which are annexed some Letters, and Extracts
of Letters, of the *Deceased*.

BY *WILLIAM MOORE.*

Precious in the sight of the LORD is the Death of his Saints. Psalm 116. V. 15.

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PSALM, CXIX. V. 71.

It is good for me that I have been afflicted.

THIS excellent Psalm, seems to have been composed by David, upon the occasion of the unparalleled benefit he had, at various times, found from the word of God; particularly in affliction. ---- Therefore, that his sweet experience might be useful to posterity, he bestows the greater pains on this Psalm, dividing it into two and twenty parts, agreeable to the *hebrew alphabet*, each part containing eight verses, and every verse beginning, in the *hebrew*, with that letter which distinguishes the part, or octonary. ----- This labour in the composition, was undoubtedly intended to shew, that the

matter of this Psalm is peculiarly excellent, that it deserves particular attention, and that it ought to be fixed in the memory. ----- David was one of those who had known much affliction, even from his youth, but now, in an advanced state, when his judgment had been ripened by experience, he delivers it, not as a hasty thought, but as a settled point with him, "*It is good for me that I have been afflicted.*"

The Text contains a sentiment which will not meet the approbation of mankind in general. "*Good to be afflicted!* No, next to death it is the worst of evils." ---- And we should all have thought just the same had it not been for divine revelation. ----- The truth of this proposition therefore depends on several other propositions, *viz.* There is a future state, where present evils may be abundantly rewarded. ---- There is a sovereign, superintending, Providence which watches over all the affairs of Men, and can bring good out of evil. ---- The Divine Spirit, which first formed Man's Soul,

disposeth the hearts of his Saints to that which is good, and gives a sanctified use of affliction. ---- So that all the doctrines of divine revelation shine forth in this one proposition, "*It is good for me that I have been afflicted.*" ---- And those whose minds are not settled in the firm, and cordial, belief of the former, cannot properly submit to the latter.

This also supposes, as already granted, and not needing farther proof, Human depravity, and gracious redemption. ---- Had there been no sin, there had been no affliction; and without redemption there could have been no benefit from affliction: So that the christian only can be the proper subject of my text, and adopt the language with propriety, ---- "*It is good for me, &c.*" Was the present, the only state of existence to be expected, and prosperity the only thing worth living for, then must the most afflicted be the most miserable, nor would there be any clue by which to explain the apparent partiality of present things.

How often do we see the prudent, the laborious parent, the chief support of the family, by one dire and sudden stroke cut off, and the distracted widow, and helpless orphans, left to subsist on a scanty pittance, or to solicit the cold hand of charity, and beg bitter bread through life. Who in such circumstances could say, "*It is good for me?*" But, admitting that the loss of earthly supports leads the widow and the fatherless to trust in God, it is easy to see the advantage they may derive from affliction.

See the sprightly blooming Youth, with all the advantages of fortune, education, and talents, which might have made him shine in any sphere in life, laid on a sick bed, where his beauty is consumed by the pining consumption, or the raging fever; --- he is cut down as a flower; --- his sun goes down before it is noon, --- and all the hopes of his fond parents are blasted in the very bud: ---- yet, hear him say, with his dying breath; ---- "*My bodily health and vivacity proved a*

snare to my Soul, and betrayed me into a thousand follies.---

My talents and learning were occasions of vanity to my naughty heart, and this vanity was abundantly heightened by the adulation of friends, and the hopes of fortune. ----- But

thanks to special Grace which has brought me into this school of *affliction*, and shewn me things as they really are. ----

Now I see where my best interest lies, the world, health, life, friends, all are nothing to me compared with what I now possess; My GOD, my SAVIOUR, is my everlasting portion."

"*It is good for me that I have been afflicted.*" ----- And may

GOD grant that surviving friends, who have felt the smart of such an awful Providence, may also have their afflictions sanctified, and have abundant reason to speak the same language! -----

May you especially my dear young Friends, learn wisdom by the sufferings of a dear, and intimate acquaintance; let his last dying advice sink deep into your hearts, and you will then afford him additional reasons to bless GOD with you to all eternity for his *affliction*. -----

Upon these principles only can we justify the wisdom, goodness and justice of God, in a great part of the sacred History. ---- See righteous Abel, the first martyr, fall a victim to the unjust rage, the unprovoked jealousy, of a cruel murderous Brother. ----- See the holy, the patriotic, Jeremiah imprisoned in the noisome dungeon, by the haughty king of Israel. ----- See the great herald of the Redeemer, John Baptist, given up to death, and his head cut off, at the request of a foolish dancing girl and her adulterous mother. *"Yet verily there is a God that judgeth in the earth."*

The injustice, the oppression, the hard measure which the Patriarchs, Prophets, and Apostles; and all the ancient Worthies of sacred story met with, would militate against the moral government of God, if there was not some good degree of certainty of a recompense for them in a future State. *"Verily there is a reward for the righteous."*

Upon the consideration of a future state of endless happiness

it necessarily follows, that whatsoever may have a tendency to qualify us for, and bring us to that glorious state, must be the greatest good. ----- Under this idea the goodness of God, appears in the whole oeconomy of gracious redemption. -----

The gift of Christ to make reconciliation by the sacrifice of himself, was in order to "*Bring many sons to glory.*"

"*He came to seek and save that which was lost.*" ----- The gift of the Holy Ghost, the publishing of the Gospel, a stated Ministry, together with all the means of Grace, are so many instances of the goodness of God, "*In bringing many sons to glory.*" ----- *Afflictions* must also be taken into the number, as employed in, and sanctified by, the hands of a gracious God, they become the salutary chastenings of a most indulgent parent, who only means, thereby, to make us partakers of his holiness. ----- With this view we must read the affecting histories of Abraham, Jacob, Joseph, Moses, Job, and many others, who in the dark and cloudy day were too apt to discover their frailty by saying, "*All these things are against me,*"

yet in the sequel they have been obliged to change their language and say, "*It is good for me that I have been afflicted.*" Under this view it is that Solomon says, "*Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.*"

As *afflictions* are useful, for the purposes already mentioned, so they appear to be absolutely necessary, both from the contrariety there is in us to our best interest, and likewise from the infatuating effect which the things of this world have upon our depraved minds. ----- Were we never to be crossed in our wishes, we should never wish for any thing but sensual enjoyments. ----- Did we always find things agreeable to our expectations in this world, we should never desire even to think of another. ----- There is such a suitableness between our appetites, and earthly enjoyments, that we are too prone to esteem them as our highest good, and wish them long to last. ----- From hence it is that the mind exerts itself with

so much assiduity to get, and to keep, whatever the world may offer, whilst our best interest, and highest duty, lies, either entirely neglected, or is performed with coldness and indifferency. ----- Business, or pleasures, ingross our time and talents, and the grand apology for our neglect of religious duties, and mental improvement, is, "we have not time." ----

But let our wishes be crost, our hopes disappointed, our schemes frustrated, our best endeavours become abortive, and our idols torn from us, we then begin to awake, we see and, with regret, confess our error, and listen to the dictates of truth and wisdom. "*'Tis in afflictions school we all grow wise.*"

We acknowledge the vanity of the world, and the uncertainty of life; but ah! how slight is the impression, which these truths make on our minds, while youth and health is permitted to indulge itself in the caresses of earthly enjoyments. ----- But when calamity scatters our substance, when death dismembers our families, or sickness weakens our

bodily constitutions, 'tis then no longer theory, but awful matter of fact, and we feel the truth that, "*Man is altogether vanity.*" ----- In general we acknowledge the advantages of religion, yet with what reluctance do we move towards the practice of it; but when affliction spoils our creature comforts, we then renounce the streams and fly to the fountain head. ---- "*In their afflictions (says God) they will seek me early.*"

There is a uniformity in the experience of all the saints, who, like the *Skulamite*, have ever complained of "*the company of two armies.*" "*The flesh lusting against the spirit, and the spirit, against the flesh, and these are contrary the one to the other, so that they cannot do the things that they would.*" ----- And at various times you will hear them complain, "*My soul cleaveth to the dust, quicken thou me according to thy word.*" ----- *Afflictions* have answered the desired end. ----- They have as it were unpinioned the soul, set it at liberty, and then it has been

able to stretch its utmost desires even to the throne of God. ----

Afflictions answer the same purpose to the Saints, that storms and tempests do to us in the atmosphere, they dissipate the thick clouds which intercept the sun, and give us the enjoyment of brighter days. ----- *Afflictions*, sanctified *afflictions*, serve to fulfil the best desires of the mind, by weakening the sensual, the vicious armies that war against the soul, desiring victory in favour of the precious, the immortal part, and putting it into the unmolested possession of its best portion. ----- So that all the Saints have ever had abundant reason to say, "*It is good for me that I have been afflicted.*"

But I must again remark, 'tis not to the virtue of *affliction*, abstractedly considered, that this honor is to be attributed. ---- Should we reason only from secondary causes, we should act the part of Atheists. ----- 'Tis not in the power of external circumstances to do us good or harm. -- -- There are some persons who grow worse by *afflictions*, and like the smitten

flint, they fly in the face of him that smiteth. ----- 'Tis grace,
 'tis sovereign grace alone can sanctify *afflictions*, and make
 them useful. ----- 'Tis he, the God of grace, the great first
 cause of all, who worketh all in all, whose word alone is able
 to make us blest or curst. ----- Creatures are all nothing to us
 but what he makes them; and he maketh "*all things work
 together for good to them that love him.*". ----- That same grace
 which brought the SAVIOUR down from glory, made our God
 a man of grief: 'Tis that same grace, mingled in the cup of
 all our *afflictions*, that gives them their saving efficacy. -----
 'Tis grace that follows the fugitive sinner through all his
 prodigal flights, and extravagancies; by hard extremity and
 pinching want, restores him to his senses, and brings him back
 again to his father's house weeping. ----- 'Tis grace that
 meliorates the adamant heart; that bows the stubborn
 neck, whilst under the correcting rod, and makes the conscious
 penitent with true submission say, "*I will bear the indignation
 of the LORD, because I have sinned against him.*" ----- 'Tis grace

that supports the fainting spirits of the *afflicted*, and administers the seasonable cordial, when they are sinking into despair. ----

"I had fainted, (says David) unless I had believed to see the goodness of the LORD in the land of the living." ----- "This is my comfort in my affliction, for thy word hath quickened me." ----

In a word, it is JESUS CHRIST, who is both *"the author and finisher of our faith, who sitteth as a refiner, and a purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness."* ---- *"Not unto us, O LORD, not unto us, but to thy name be all the praise."* ----- And when he shall have finished his work, and brought forth the top stone, both men and angels shall unite in ascribing, *"Grace, grace unto it."*

When highly favoured John beheld the Church triumphant, clothed in robes of white, and bearing palms of victory, he asked *"Who are these, and whence came they?"* 'Twas answered *"These are they which came out of great tribulations, and have*

washed their robes and made them white in the blood of the LAMB, therefore are they before the throne of GOD, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them. ----- They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat. ----- For the LAMB which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and GOD shall wipe away all tears from their eyes."

These have all trod the same thorny road which we are now treading, and in their pilgrimage had the same thoughts, and the same sensations which we now have. ----- These compose a "great cloud of witnesses," in favour of the truths which are the objects of our present faith and hope. ----- These have all known the salutary advantages of sanctified *afflictions*, and now the song they sing is, "*To him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto GOD and his Father, to him be glory and dominion, forever and ever, Amen.*" ----- Another hath lately been joined to

their blissful company, who is the occasion of my present discourse. ----- He was perfectly well known to the greatest part of my audience, he has added his testimony to those before mentioned, and out of kindness to us, before he took his leave, chose the words of my text to be the subject of his funeral sermon. ----- I pray God that his wishes for our benefit may be answered.

I will now beg leave to relate a few matters of fact respecting his experience, which I think you will acknowledge to be the best comment on my text.

It is just one month, last friday, since Mr. A. G. GWENNAP was, by his own particular desire, united to this church, at which time he gave us his experience from his infancy. ----- He blessed God for the care of his Parents, in endeavouring to instil religious principles into his mind, with the first rudiments of his education. ----- In his childhood he was as other children are, yet he had many serious impressions on his

mind, in the midst of his boyish follies; but the first, lasting impression, was soon after he entered Dr. ADDINGTON's Academy in London; where, observing the custom of the young Gentlemen, in the constant use of private prayer, he was led to reflect upon himself thus; "*I cannot pray thus; --- I have not the spirit of prayer; --- I never prayed in my life; --- What a wretch am I to live without prayer; ----- So many mercies as I enjoy from the hands of a bountiful GOD, yet never paid him the tribute due. ----- LORD teach me to pray.*" ----- This was the first effectual work upon his soul, and it might be said of him as it was of Saul, "*Behold he prayeth.*" ----- During his continuance in that Academy, which was about two years and a half, he improved very much in piety, as well as in his other studies, and such was his proficiency, that the Dr. said, to one of his friends, he had more pleasure in Mr. G--- than in all the other young Gentlemen who were under his care. ----- And towards the latter part of his time, tho' but just then turned of eighteen years of age, he was, with the Dr's

consent, prevailed on to preach in public, in various different places, to the great astonishment of all who heard him, and, we hope, profit too. ----- He said he could never sufficiently admire the providence which led him to Dr. ADDINGTON'S, blessed God that ever he had the happiness of being put under the care of so able and so pious an instructor, and said he should have reason to be thankful to all eternity for what he had gained in that Academy. *

Upon the occasion of his joining the Church, he expressed himself in a most affecting manner, respecting the feeling sense he had of his own vast unworthiness, and of his humiliating sentiments of himself, as a ruined, depraved, guilty sinner: Yet of the dependence he had on the mercy of God through CHRIST. ----- He said he had reason to believe that God had begun a good work of grace upon his soul, and

* Among other excellencies in Dr. A's Academical oeconomy, this is to be admired, and imitated, that the strictest attention is paid, not only to the young Gentlemen's morals, but also to their progress in experimental knowledge of grace and piety in their own minds. --- The only thing which can make a man a christian; and the most essential qualification for a christian minister.

he had a good hope through grace of final salvation; he disclaimed every idea of merit in himself, and made his boast alone of JESUS CHRIST and his righteousness. ----- He said his only desire was to live for the glory of God, and to spend and be spent in the service of JESUS CHRIST. ----- He had known many temptations, and he saw many yet before him, but he hoped that *"be who had begun the good work would perfect it until the day of JESUS CHRIST."*

We were all greatly pleased with the account which he gave of himself, very sanguine in our hopes of so promising a beginning, and could not but pray that God might make him the honored instrument of much good.

All his deportment during the too short time he spent with us in Falmouth, convinced every body, I believe, that there is a real sweetness and excellency in the religion of JESUS CHRIST. ----- I was honored with much, yet abundantly too little, of his company, and in all his conversation I found a

happy and invariable consistency: he was the same person on all occasions, and completed the uniform character of a *christian*. --- His heart was susceptible of the tenderest feelings, he was of a social and communicative turn of mind, and would express his sentiments freely, without reserve, yet without partiality, or bigotry to any party. ---- I found in him indeed, the agreeable companion, and the christian friend.

His behaviour while in his father's house will never be forgotten. ----- His sweetness of temper, his engaging manners, his pious discourses, to his parents and sisters; his wholesome counsel, and warm exhortations, but above all, his prayers in and for the family, were with such language, and with such fervour of soul, that they appeared to have been the immediate work of the spirit of God, enough to have melted a heart of stone, and will we hope, be graciously answered.

The parents of such a child may think themselves particularly honored and blest, and the more so, because that

so soon as the jewel was polished, to prevent its lustre from being sullied again, it was immediately transplanted to an honored place in the Redeemers crown, there to shine, eternally to shine, as one of the trophy's of the Redeemers victory, coeval with JEHOVAH's throne and years.

What happened in his last sickness is particularly worthy of remark. ----- On Tuesday the 17th of August, he was seized with complaints in his head and stomach, which proved to be a Fever of the putrid kind. ----- He said he had an impression on his mind that his time would be very short, "*but God does all things well;*" said his mind was rather dark, "*but if I perish it shall be at the feet of JESUS.*" ----- Medical advice was procured, but towards night he grew worse. ----- Wednesday morning was still worse, seemed at times very happy in his mind, and rejoiced in the unchangeable love of God to his children. ----- Thursday morning Dr. W--- was called in, who was indefatigable in his attention to him, both

day and night, and every possible assistance was rendered to preserve his valuable life, but the LORD had determined otherwise. ----- This day I had an opportunity of visiting him. ----- He told me he was persuaded that his disorder was by the immediate hand of God, for no part of his conduct, that he was conscious of, had given any occasion to it. ----- He spoke much of the importance of time. ----- I said, "*I hope God is preparing you for greater usefulness by this affliction,*" He said, "*God grant it; the LORD's will be done.*" ----- I perceived his fever was very high, therefore desired him to be as composed as possible, and after prayer took my leave. ----- He frequently repeated these words,

"O glorious hour, O blest abode,

I shall be near and like my God."

Friday he expressed great happiness in the thought of going soon to glory. ----- "*I have no cloud within, all is safe, I cast myself on JESUS, the Rock of Ages.*" ----- *A few days since I was happy in the thought of returning to my fellow students, in*

London, but oh, I am going to join the heavenly hosts above, and shout the praises of the Lamb forever.

Saturday he seemed sweetly composed in his mind, said, "GOD'S will be done, to live or die, all is well. ----- When I enter heaven's doors, it shall be as the chief of sinners. ----- I have such a view of the precious promises of the gospel that I hardly know which to lay hold of first."

Sunday he talked much of the sinfulness of smugling. ----- To his Sister he said, "flee vain company, and seek an interest in JESUS CHRIST, from this moment, never rest 'till you have an experimental sense of the love of CHRIST to your soul. Never go to bed at night, nor rise in the morning, without pouring out your heart to GOD in secret. ---- Read your bible daily, promise me you will do it. ---- These will be the means of leading you to GOD; by these means I was led. ---- I shall have a funeral sermon preached, and I beg you will attend. ---- My dear Sister, regard the words of a dying Brother, for, should you disregard them, if

you live to the age of sixty years, when you come on a death bed, they will be like thunder in your ears." ----- He frequently repeated these words.

"LORD I am thine, but thou wilt prove

My faith, my patience and my love."

He expressed his sorrow that he had not preached more, saying,

"Now my work is over, I fear I have been a lukewarm professor, and have not that humbling sense of it which I ought to have.----

My righteousness is as filthy rags, but my wedding garment is the righteousness of CHRIST.----- I trust I am not deceived.-----

I am loved with an everlasting love.

"He hath lov'd, he hath lov'd me,

I cannot tell why."

I shall be saved in the LORD, with an everlasting salvation.----

I shall not be ashamed nor confounded world without end.

Very early on Monday morning, he said, a Messenger was come, with the names of those who were to go on Tuesday.

and that his name was among them. ----- "The messenger, (said he) is in my flesh. ----- GWENNAP is called, and I am among the number of those who are appointed to go to-morrow. --- To-morrow, the great, the awful change will take place, but great strength will be given. ----- I shall soon know whether it will be CHRIST to live, or gain to die. ----- Great Captain, SAVIOUR, prepare me for the field, then all will be well." ----- He repeated several verses of that Hymn, "Come thou fount of every blessing," and frequently this verse,

"Oh to grace how great a debtor,

Daily I'm constrain'd to be;

Let that grace LORD, like a fetter,

Bind my wandering heart to thee."

He spoke to many present of the necessity of an interest in CHRIST, saying, "Nothing but an experimental knowledge of CHRIST in the heart, the hope of glory, will give courage in a dying hour. ----- He is my hope, my foundation, my all. ----- He said to Miss R--- "Give my love to your Sister, I shall see

*her no more in this life, but we shall meet around the throne and
 praise the Lamb forever.----- I see this affliction is in love, how
 precious is JESUS, in such a season as this.----- He can and will
 deliver.---- Let my funeral sermon be from these words.-----*
"It is good for me that I have been afflicted." ---- His fever ran
 very high, and he was at times delirious, the three last days
 of his illness, yet all the while, not a wrong sentiment, not a
 fretful word, not an improper, or unbecoming expression, was
 ever heard to drop from his lips; but continually either
 breathing his Soul to God in prayer, or giving thanks for
 his mercies, or exhorting those who were about him. ---- He
 was thankful to every body, who rendered him the most trivial
 services, particularly for his medical assistance, but repeatedly
 said, "*We must not trust to means, 'tis GOD only can give the
 blessing.*" ---- When ever the usual questions were asked him
 respecting his health, his constant answer was, "*Through
 mercy, much better than I deserve.*" ---- In a paroxysm of the
 delirium, he asked Dr. W--- if he knew what christianity

meant, and, without waiting for an answer, immediately replied,
*"I'll tell you what it is to be a Christian. ----- To have a steady
 dependance on the great first Cause, Father, Son, and Holy Spirit,
 a firm belief, and lively faith in our SAVIOUR JESUS CHRIST,
 who died for our sins, and rose again for our justification: ----
 To love our neighbours as ourselves, and to do unto them, as we
 would they should do unto us. -----* Here he paused, while all
 present were struck with awful astonishment, as if an
 Angel had spoken.

Early on Tuesday morning he desired to see his mother,
 The Doctor told him she was too weak to attend him at so
 early an hour. ----- He answered, *"Take care of her Doctor,
 her life is of much more consequence than mine. ----- My loss can
 be but little felt, her's a great deal. ----- But I have now a lively
 hope of a glorious meeting; for yesterday a messenger told me that
 this day, I should be with his father and my father, his GOD
 and my GOD.*

About six hours before he died, at his request, he was removed into another bed, which seemed to give him ease; Dr. W--- administered a cordial draught, and proposed reading the 40th Psalm, in hopes to compose, and fix his wandering ideas. --- His sister read, during which time he lay entirely quiet, and immediately after said, "*I think we should join in prayer,*" his Sister said, "*shall I go for a book,*" he said "*No, I'll pray,*" and instantly began, and prayed for the space of ten minutes, extempore, without the least hesitation, or a single incoherent word, with great strength of voice, and proper emphasis; praising God for his goodness, praying for his parents and friends, mentioned his disease, the means used for his recovery, and every other circumstance so minutely, that had a stranger been within hearing, and not known of his sickness, he must have supposed him perfectly well both in body and mind. --- He afterwards said, "*read me Mr. Newton's Hymn on Jehovah Fire,*" and at the end of every verse repeated aloud, "*The LORD will provide.*"

Soon after that, he was seized with dreadful convulsions, and said, "*I am fighting the last battle, but I shall be made a conqueror.*" ---- I came into the room, for the last time, just as this conflict was nearly ended; he was not able to speak, but seemed all confusion. ----- I stood for a while and looked with painful and silent astonishment, on his poor afflicted body, scarce knowing what to say. ---- We at last agreed to commend his soul to God in prayer, he joined with us, and at the end of every petition said aloud "*Amen.*" ---- Soon as I rose from my knees he gave me his hand (which was as cold as death) and said, "*Now it is over.*" ---- I said "*The LORD is with you, and will be with you.*" ---- He said, "*GOD grant this may be a useful lesson to us all.*" ----- These were his last words, he was now able to speak no more; but his heaven born Soul, still triumphing over the mortal body, (as it had evidently done through all the delirium) he lift (tho' with difficulty) his longing eyes to heaven, where all his hopes were manifestly laid, and with peculiar intenseness, continued looking steadfastly

upward, as tho' impatient for the coming of his chariot, nor did he ever decline them, 'till the animal frame was quite exhausted, and the immortal Spirit took flight to the arms of JESUS, where he had long wished to be; and thus he breathed his last, without one struggle, on the 24th of August, wanting one month of nineteen years of age. -----

----- May my last end be like his! - -----

It remains now for us to consider, how we may best improve this awful providence. ---- And first, I would address myself to his parents and nearest relations. ----- You, my dear friends, "*cannot sorrow as those without hope.*" ----- There is not one painful thought you can possibly feel, upon the loss of so amiable a branch of your family, but what is abundantly counter-ballanced, by the consideration of what the LORD had done for him, and by all the circumstances which attended both his life and death. ----- When I consider the share that he was likely to have had in popular applause, and in the

careffes of too fond friends, both which are dangerous to the human heart, and frequently prejudicial to the pureft piety, I muft think that God has taken him, in a good time, "*from the evil to come.*" ----- I fincerely fympathize with you, in all your feelings, and moft heartily regret his lofs, to myfelf and to the Church, for I loved him as my own foul; but thefe feelings, my dear friends, have too much of nature in them. ---- Let us reflect upon the exchange he has made, and view him where he is now gone. ----- You have a Son in the manfions of glory, who is certainly the happieft branch of the family. ----- He now poffefs honors which you could never have conferred, and this I would wifh you to look upon, as an honor done to yourfelves. ----- I confider your Son as a kind of firft fruits, and pray that the "*lump may be alfo holy.*" ---- You have indeed abundantly more caufe for joy than forrow, but, let us rejoice with trembling. ---- The providence, to us, is awful, and has a voice in it to every furvivor, ---- "*Set thy houfe in order, for thou alfo fhalt die and not live.*" -----

The best improvement we can possibly make of it is, to be
"followers of him, as he was of CHRIST."

And here, secondly, I would admire the grace which
 shone in this favoured youth. ----- The Privileges of the
 gospel are thought, by many, to be inattainable, and the
 precepts impracticable. ---- To mention scripture example to
 such persons, avails but little, because these are thought to
 be extraordinary, and miraculous. ----- But, behold, (among
 thousands, yea *a great cloud of* (modern) *witnesses*) one
 from among yourselves, a youth not nineteen years of
 age with every temptation to the contrary, steps forth, and
 tells you, that he is a living witness of pardoned sin, peace
 with God, joy in the Holy Ghost, and blooming hopes of
 glory; and he leaves you no room to doubt the truth of what
 he says, for in him the precepts of the Gospel, were all
 transcribed to real life. ---- That he had formerly been capable
 of relishing youthful pleasures, you, who were his most

intimate companions, are witnesses.---- He admired, with you, the gay and pleasing scenes of life for sixteen years; but see, he turns his back upon them all; he tells you he has found more noble and substantial joys, and invites you to be partakers with him.----- You expected, perhaps, to have seen all the modern taste of a gay and fashionable citizen, come with him from the metropolis; but, see what God can do, your friend, your companion, your school fellow, is become a Minister of JESUS CHRIST; and he sets you an example which it will do you honor to imitate.----- With what holy contempt he disdained the paths of vice.----- With what becoming indifference did he turn from the circles of the gay and trifling.----- With what inflexible integrity did he resist every invitation which he thought would not lead to God.---- Oh how worthy an example for the best of Christians.---- I hear some one say, "*how is Mr. G--- spoiled.*" ---- No, my friends, he is made forever, and has acquired honors which it would be your highest wisdom to emulate.----- It was not disgust

Oh ye sons and daughters of pleasure; it was not want of affection that deprived you of his company: No, he respected you more sincerely now than ever, but he could no longer relish your enjoyments; "*He had (formerly) grasped the phantom, and had found it air;*" but now grace had taught him better things. ----- His aspiring soul had higher views, and better motives, than ought in this world can possibly inspire. --- Would to God that you might see, admire, and imitate, the change which he has discovered. ----- As it so happened that his time was so very short, it was very well, (you say) that he was so religiously disposed. ----- True, and it is not impossible but yours may be as sudden as his; will it not then be your wisdom to be provided against the worst? ----- But will any one suppose that religion is necessary only for persons in dying circumstances, then let such persons know that it is necessary for themselves, for they are in dying circumstances this very moment. ----- But we have seen in the Character before us, that religion is useful in life also, it polishes our manners,

refines our taste, rectifies our judgment, and adds additional lustre to whatever excellencies we may otherwise possess. -----

Religion corrects our errors, purges our vices, heightens our joys, sweetens our sorrows, lightens our cares; smoothes the rugged path of life, gives victory over death and the grave, and opens a pleasing perspective of a certain and blessed immortality. ----- But the Apostle has expressed it in better

language; --- "*Godliness is profitable for all things, having promise of the life that now is, and of that which is to come.*" -----

"*And is there, (says the Poet) who the blessed Cross wipes off as a foul blot from his dishonored brow? If Angels weep it is at such a sight.*" ----- We have seen by what means this great

change in our deceased friend was effected. ----- It was not an enthusiastic flight, it was not a fit of melancholy; but it was rational conviction, produced by the efficiency of the Divine Spirit, through reading the word of God, and prayer. --- Suffer

me, my dear friends, to recommend this part of his example to you; "*Retire and read your Bibles.*" --- The time will come

when you will wish you had done it. ----- I could give you a long list of persons, who have been called away in the prime of their youth, without the least apparent preparation; particularly one young Lady who died of a Quinsy, when she was told by her Father and Brother, (who were both Surgeons and Apothecaries) that nothing more could be done for her; she screamed out in the most horrid manner, saying to a good woman who attended her, O Mrs. C--- what would I not now give to be in your state, I would even part with all I possess in the world, could I but have a good hope of heaven, but now all is over; I have listened to the advice of pretended friends, and gay companions, and stifled the convictions of my own mind, and now it is forever too late: In this state she lived about six hours after, and then expired. ----- Had our dear deceased Brother, had no knowledge of religion, death might have taken him quite as soon, but not so safe. ---- Death found *him* not unprepared, but this would not have been his case, had he followed your path, O ye gay and trifling youth.

Thirdly, I would adore the awful providence which removed him from us. ----- After two years and a half's absence, he naturally wished to revisit his native spot, thought he would spend about six weeks, the time of his vacation, amongst his friends in Falmouth; he accordingly made his appearance, all were happy to see him, he preached twice in this Pulpit; * (to convince us all, that he was destitute of no one qualification necessary to compleat the sacred, the important, character of a *Minister* of the *Gospel*;) ----- He was in your houses, and at your tables, just a sufficient time to shew you what God had done for him, and then disappeared. ----- This I look upon to be an awful providence, not only to his own family, but to this Church, and the whole town, particularly to the younger part of this congregation, who were his intimate acquaintance. ----- I look upon him to

* His first Sermon was from Psalm 84. V. 11. A very sweet, experimental, profitable discourse.---His second from Psalm 38. V. 8. This was considered, at the time, as a modest apology for his youth.---- But since his decease it has had the appearance rather of a prediction.---- We were all greatly pleased, and I hope profited by both his Sermons.

have been an eminent witness for God.---- He bore noble testimony, both living, and dying, to the truths of the gospel which you and I profess to believe.---- How are our doubts and scruples, respecting the gospel, made to blush, and our faith irresistibly established, by the bright example of this *burning and shining light*.----- We had just sufficient of his company, to convince us of the reality, and excellency of religion. ----- He was without disguise; whatever we saw in him was genuine, --- and in him we saw the real Christian. ---- But Oh! amazing providence, we had hardly time to say *farewell*, before we saw him ascend Elijah's fiery chariot, and mount the empyrean heavens, in all our view. ---- Methinks I hear him say, as he ascends, "*Why stand ye astonished and gazing upward? Ye saw nothing in me but what you read of in your Bibles.----- Believe and you shall follow me.*" ---- Oh who among us shall be so happy as to catch his mantle, and share a double portion of his spirit! ----- But why was his stay so short among us? Divine Providence was minded to give us

another call by his removal. ---- Oh that we may at last be found ready! ----- It must have been a very desirable thing to his Parents, and to us all, that after ten years spent in acquiring information, we might have reaped some benefit by more of his public discourses. ---- But Sermons were become too common things with us, and lost their effect; nay sometimes treated with contempt. ----- He died preaching, to give emphasis to what he said. ---- His Sermons were accented with his dying groans. ----- O ye triflers, will ye smile now, and say your Preacher is not in earnest. ----- If this Providence also looses its effect, I shall almost despair of your conviction even by "*one risen from the dead.*" ----- It must, no doubt, have been a kind of negative satisfaction to his Parents, that if the time of his departure was come, they might see him breathe his last; and that his mortal remains might mingle with other branches of the family. ---- But I consider this as a particular kindness done to Falmouth, that God should bring him down to make his exit here. ----

Falmouth, particularly, stood in need of such a witness. ---

Thus divine Providence does us kindneſſes againſt our wills. ---

“O the depth! How unſearchable are his judgments, and his ways paſt finding out!” ----- May we hear the voice, kiſs the

rod, and bow with devotional ſubmiſſion to the hand that

ſmiteth. --- *“May we learn wiſdom by the things which we have ſuffered.”* ----- Let us tremble, my brethren, at that ſovereign

power which we can neither flee nor reſiſt; and acknowledge

that *“He is righteous in all his ways and holy in all his works.”*

Should any yet remain inſenſible after all that has been done, I would again remind them of the dying words of our dear Friend to his Siſter. --- His admonitions, his prayers, his tears, his dying groans will, ſometime or other, hereafter, be like thunder in your ears.

Suffer me then to cloſe my obſervations by recommending his example. --- You have, my dear friends, ſeen and heard, in this pleaſing character, the ſuperlative advantages of *early piety*. ---

How did it make all other acquirements shine in this lovely youth, whose loss we now lament. ---- How did it endear him to all persons of the best taste and abilities, wherever he went. ---- While the trifling, the empty, conversation of too many nauseate upon the appetite, *bis*, not only made him welcome wherever he came, but secured the esteem, and attracted the emulation, of men of the first character who knew him; and even struck the tongue of slander dumb.

But let us again view him in his dying moments, (and remember, that we must also die,) O what advantages did he reap from early piety in that trying season! ---- At nineteen, when most have hardly began to live, he finished his work and "*entered into rest.*" ---- Many are called as soon, but not so fit. ---- Death is no respecter of persons. ---- In youth, in age, immersed in wordly cares, or solacing ourselves in youthful pleasures, we are equally liable to the arrests of death; but think, my dear young friends, O think, how unwelcome will

the summons be to you, if it comes before you have ever seriously admitted a thought concerning it. --- But, "*blest are the dead that die in the LORD,*" because they have divine support in their passage, as well as divine rest in the end. ----

O could I paint in lively colours, the Sinner and the Saint, in their last moments. ---- The former is deserted by all on which he had fixed his hopes, and left to grapple alone, and single handed, with the grand enemy, under the painful sensations of a gnawing conscience, and an angry God. ----

Or else he is led like the Ox to the slaughter, nor knows his danger 'till he lifts his eyes in torments. ---- While the other, having made the LORD his portion in the time of life and health, finds he is not deserted in his last moments. ---- He has no sacrifice to make, they are already offered. ---- He has nothing on earth to loose, for there is nothing he coveted. ----

He has nothing hereafter to fear, being all by divine promise and oath secured. ---- Well may he quit the stage with smiles ! While all around him are in tears, he with divine

composure says *farewell*, 'till we meet again on yonder
 happy shore. ----- Such was the death of our dear friend. ----
 But what does he now enjoy, while before the throne, with
 Angels and Archangels, and all the company of heaven, he
 swells the triumphs of redeeming love. ---- Do we lament his
 loss? Alas! If he was capable of tears, he would more justly
 weep rivers over our poor infettered souls beneath. -----
 Would he change, do you think, with us? --- He blesses God
 that he is delivered from what you and I too much admire. ---
 May we be thankful for such a stimulus, labour to emulate
 his triumphs, and share his joys. ----- Was his company
 sweet on earth, 'twill be a thousand times more so when we
 meet again. ----- Our friendship there shall know no period,
 nor interruption. ----- May God bring us all to this blissful
 state, and to his name be all the praise, Amen, and Amen.

F I N I S.

Mr. A. G. GWENNAP had for several years, even to the day before he was taken ill of his last sickness, kept a Diary in short hand, which it is hoped in some future day may be published. ----- The characters of men, are better known by the smaller incidents of private life, than by their public Actions. ----- The following extracts of Letters, will serve to confirm what has been before said, of the genuine, and eminent piety of their Author, and on that account will I hope be acceptable and useful.

To his Father.

HONORED SIR,

YOUR kindness and indulgence, again call for my most sincere acknowledgments. — You seem resolved to overcome my former ingratitude and undutifulness, by your repeated favours, — So many acts of such peculiar goodness, to the most undeserving, must move even a heart of stone. — Again then Sir, permit me to devote my poor endeavours to your's and my Mother's satisfaction and happiness. — And may the God of all goodness grant that I may live to be as great a comfort to you and her, as I have hitherto been a trouble.

I was no less astonished than sorry, to hear of the truly melancholy, and deplorable condition, of the late Mr. W— and his wife, and I cannot but think that it would be happy indeed for them, if that which they have already undergone were to be the greatest of their misery. — I was no less astonished to hear of the death, of the good and worthy Mr. N—, who was remarkable both for health of body, and temperance of life. — What an important lesson for all to prepare for eternity. — I cannot look back upon the little portion of life, I have already enjoyed, but I ask, What have I been doing? you Sir well know the answer I must give. — Wasting my time in folly, and daily adding to the number of my sins. — How many resolutions have I made, to conform myself to the character of a Christian, and be prepared for death. — But alas! what are the resolutions of a feeble mortal, I now see, (and wonder I did not before) it is not in me either to will, or to do, but that if I am a Christian, it will, it must be, by a divine and spiritual Power.

May 20th, 1788.

To his Father.

HONORED SIR,

WITH you I humbly hope, that my eyes are in some measure opened, yet not so much as they ought to be and must be. — I am thoroughly persuaded, that I neither see, nor hate sin, and its dreadful consequences, so much as is absolutely necessary. — I find myself still slumbering, and unwilling to part with, even my greatest enemies, it is with reluctance that I can collect my scattered thoughts, to think of preparation for another world. — I know not, though strong and healthy, when it may be my lot to leave this life, with all its enjoyments and pleasures, and enter upon a new state of existence, — Yet this I cannot keep in view, so much as I could wish.

June 24th, 1788.

To the Revd. Mr. R.

REVD. & DEAR SIR,

I am happy Sir in your commendation of my conduct, (viz. of judging for myself in religious matters;) and my ardent and fervent prayer is, that I may ever study to deserve it. — I confess that my views, respecting the ministerial office, are much changed; your thoughts on this subject, in the first Letter I had the happiness to receive from you, greatly helped to elucidate, (when lately reading it over.) Its importance has struck my mind more sensibly than ever I perceived it before, (though at present I do not see it, in its full and perfect light) and with you I must acknowledge that for the greatness of it, it might well fill the hands of the highest Arch-angel in Heaven.

I have often been led to wonder that there are so many, who have without any consideration, assum'd this sacred, and solemn office, and who are stiled by our SAVIOUR, the blind leaders of the blind, but what is still more astonishing is, that they do not see their truly awful and tremendous situation; dreadful indeed will it be for them. — Dreadful beyond description, to fall into the hands of the living God, to answer for the blood of those of whom they took the charge.

The more I consider this, the more do I see I stand in need of the Divine assistance, and blessing, in my thoughts, my words, and my actions. — O Sir, without this, what could I do for myself, much less if I were destitute of this, how could I benefit others, which is I presume the grand, and I was going to say, only end of preaching the gospel. — If I am convinced that God is a Spirit, I cannot but draw the inference which our SAVIOUR lays down, that therefore those that worship him, must do it in Spirit and in truth, which man as a fallen creature can never do, except he be regenerated by the Spirit of God. — With you I humbly conceive (for God knows I have cause enough to be humble) that God the Holy Spirit, has in some degree opened my eyes, yet as I have said before, not so much as they must of necessity be, if I am made an inheritor of the promises.

Like *Bartimeus* I was born blind, and must continue so, 'till the same Divine Physician, who restored *his* sight shall impart of his grace, and implant it in my heart. — I foresee that if God enables me to hold on in the Christian course, I shall be subject to various and many temptations, and like the poor beggar be bid to hold my peace, but may that make me, as it did him, cry the more vehemently, *JESUS thou Son of David have mercy on me.*

With affectionate Respects,

I remain Dear Sir, Yours, &c.

LONDON, August 5th, 1788.

A. G. G.

To Mr. T. L.

MY DEAR FRIEND;

IT was with great and real pleasure, I assure you, that I received your last kind Letter, and I would gladly have answered it sooner if I had not expected another from you. — For the future let me beg of you to drop all apologies; I have as much reason to be ashamed of myself, and I think greater than what you have. — Let us never content ourselves merely with confession of shame to each other, but let us prove our assertions, by turning our back upon our former follies, and resolve, with the divine assistance, to withstand sin in its various colours, however alluring they may be. — To which end let us keep God ever before our eyes, and when we find ourselves strongly tempted, (after having implored his benediction,) our wisest course will be, to call to mind his omnipresence, that though the sin we are going to commit, may in all probability be concealed from men, yet that God must take notice of it, and will, if repentance does not ensue, one day bring us into judgment for it, and there expose us before an assembled World.

If my Letter has been instrumental in giving you in any measure a sight of yourself, no thanks to me, to God alone be all the glory of it. — But need I tell you my dear Friend, that the knowledge and avoidance of that which is sinful, is not all that is necessary to salvation; still you are liable to that punishment, which is reserved for them that love not God. — Still you are ignorant of the one thing needful. — If your eyes are opened even in the least degree, what encouragement is there for you. — It seems as an earnest or pledge of future favours; embrace the happy omen, go to a throne of grace, without any fear of what is said of you by your old acquaintance, plead earnestly for pardon and mercy, and beg for a farther knowledge and sight of yourself, and for that inestimable blessing grace; that shall prepare you for a dying hour, how soon soever it may come, and for the happy enjoyment of God to all eternity. — It was the possession of this, that supported thousands at the stake, and which will still be the means of bringing many souls to glory. — I should insult your feelings in the highest degree, were I to ask you, if you were not desirous of enjoying that happiness, which the spirits of just men made perfect, are now in possession of; yet such alas is human nature, that it will not relinquish the fleeting vanities of life, for the invisible, yet no less certain realities of another world. — Another encouragement is, that no one has ever been known to apply to a throne of grace, with a sense of his wants, and having faith in God, that he would bestow on him spiritual blessings, who has been disappointed in the end. — Can you my friend any longer resist such powerful motives, or be any longer blind to your highest interest, what a pleasure would it be for us to go hand in hand together in the ways of piety. — Surely we shall find her ways to be ways of pleasantness, and all her paths peace. — In religion we shall find a secure asylum in every storm that life may expose us too.

I have too good an opinion of you to suppose that you think all this *enthusiasm*. — No, I appeal to your own heart for its truth, why then procrastination? Remember to day is yours, but to-morrow you may be no more.

I sincerely thank you for your affectionate wishes, as it respects my future

Office, with you I am convinced of its importance, and sensible that unless the blessing of God shall attend me, I am not in the least qualified for it.

I now my dear T — conclude, recommending you to the Blessing of the ALMIGHTY.

I remain your sincere and affectionate, &c.

Grove House Mile End, A. G. G.
October 27th, 1788.

To his Father.

HONORED SIR,

I am afraid Sir, that your views of me are too sanguine; it is true, I hope I feel something of that joy which you mention, but not in that degree of it, which you intimate. — The little experience, which I humbly trust I have had, enforces our SAVIOUR'S remark, viz. Those that follow the Lamb must bear the cross: And I am further convinced, no mortal is capable of sustaining it, without the support of the everlasting arms.

When I maturely consider my numerous, and malicious enemies, who take every advantage which presents itself against me, I stand astonished I have not been, long since, made a victim to their fury — From this I take encouragement into hope, that God will soon break through the cloud, by which I am at present surrounded, and never leave me entirely to myself.

November 18th, 1788.

To Mr. W.

DEAR UNCLE,

YOUR kind Letter was (conformable with the supposition you had

formed) indeed rather unexpected, but not the least unwelcome; on the contrary, permit me to say that I am sensible of your kindness, and take this opportunity of returning you my thanks, for your last favour, and hope that you will still continue your correspondence, which promises so fair for seasonable hints for my improvement, and in building me up in our most holy faith. — I have no doubt; but what you have heard concerning me, has afforded you, my dear Aunt, and all my Friends, real pleasure; I hope Sir it is not altogether without foundation, for I humbly hope, I shall have occasion to bless God to all eternity, for the kind providence that brought me here. — I most readily concur with you in what you advance, concerning the Saints final perseverance, or the continuance of a work of grace where it is in the least degree begun. — The reflection of this has often proved a source of comfort and encouragement to me, when distressed with unbelief, and cast down by the temptations of Satan, and indeed, this important truth, in its nature and tendency, seems calculated for such a purpose, for considering the weakness and dreadful depravity of human nature, and the many enemies it has to encounter, it appears to me very difficult for a soul sensible of these things, and yet not persuaded of the truth of this doctrine, to make any progress in the divine life, and as Mr. NEWTON beautifully observes, in his Omicrons Letters, “The opposers of this doctrine, were they thoroughly sensible of their state and situation, upon a supposition that they should be able to prove it unscriptural, and false, would weep over their victory, and be sorry that a sentiment, so apparently suited to encourage, and animate our hope, should not be founded on truth.” — And yet, notwithstanding all the glorious and gracious privileges which this and other doctrines contain, how ungrateful am I for them; — Oh how ought I to be ashamed that the love of CHRIST is so great to me, and mine to him so cold; — If this were not the complaint of God’s people in general, I should be inclined to give over all for lost. — But blessed be God, I trust that this coldness of affection, and barrenness (if I may be allowed the expression) of soul of which I complain, is a great instance of his mercy and goodness towards me. — That it is to give me to see the dreadful depravity of my heart, and to keep me humble at the feet of JESUS. — And indeed the more I reflect upon these obstructions I meet with, the more of the wisdom of God I see in appointing them, as training me up I trust for the

ministerial work, and enabling me to drop a word of comfort and encouragement to those who shall be in similar circumstances. — I am still undetermin'd as to my future situation, I think I can say, it is the sincere desire of my heart, to follow the leadings of Providence in this momentous matter; but at present I cannot discern any, yet nevertheless hope that ere long the day shall succeed the night, and dispel my present darkness. — I have long foreseen what you mention as the attendant circumstance of being faithful to my charge, when it shall please God to call me into the ministerial work; but to speak the truth this never gave me, comparatively speaking, any great concern, for of all difficulties which the ministerial character may meet with, this to me appears the least. — Reproach and persecution for the cause of CHRIST, instead of damping the soul, tend to encrease its zeal, and cause it to rejoice, as being thought worthy to suffer. — And I most humbly trust this will be my happy experience, If I shall be in such circumstances.

I remain, Yours affectionately, &c.

London, February 1789.

A. G. G.

To his Brother.

MY DEAR BROTHER,

DEAR, I now trust, in the best sense. — Your Letter, and the one I received from my Father, are good news indeed to me. — They both correspond, you inform me that you are enabled to see a little of your state, and he tells me you are frequently on your knees; the one proves the sincerity of the other, and therefore I doubt not, but that the LORD has begun his work of grace upon

your heart. — You desired me to pray for you, yes if God has enabled me to do it for myself, I cannot, I will not forget you at a throne of grace, may God be graciously pleased to carry on that, which so strongly appears to have been begun, and cause you to go on rejoicing in the way of the LORD. — What (I trust) I have experienced myself, convinces me, that you will meet with many discouragements from the world without, and an heart full of unbelief within. — The former will endeavour to prevail with you, by its alluring prospects of pleasure, and by its threats of reproach. — If you are a steady follower of the Lamb, you must expect to be pointed at as a fool, and an enthusiast, but dont be cast down at this, but rather think it an honor to be thought worthy to suffer, and God will by and by enable you to hold up your head with songs of deliverance and joy: — Whilst those who now exercise their wit, in holding up to ridicule religion and its professors, will hide their faces with shame and remorse. — But, my dear Brother, these are not the only adversaries you will have to encounter, the worst, the most deadly enemy, lies within, you cannot mistake me, I mean the heart. — We are told in Scripture that it is “*Deceitful above all things and desperately wicked;*” the most eminent of Saints now in glory, have found it so by bitter experience, and therefore I do not wonder that you complain of it as you do. — Your feelings seem to correspond with mine, when first (I trust) God gave me to see any thing of myself, I could not then persuade myself that the LORD was opening my eyes; many a time did I call myself a fool and an enthusiast, and fancied my feelings arose from a whim of my own; but upon a little reflection I was comforted in the thought, that what I thought to be a whim of my own, agreed in a great measure, with what I had heard and read of the experience of many good men, when first brought to see any thing of themselves; then it was that God was pleased to shine a little upon my soul, and I was enabled to see a little into the mysteries of redemption. — How far your experience may, as you advance in the divine life, agree with mine, I cannot say, as God has various ways of bringing sinners home to him; this only I will say, that he will carry the work on in that manner which shall advance his own glory, and ultimately prove most beneficial to you. — Would to God that all our Relations were made partakers of these blessings, which will support us even when heart and flesh shall fail, and when we are hastening apace to the

presence of God; — Remember me to my dear Father, Mother, and Sisters, when you write home, and believe me to be,

Your dear, and affectionate Brother,

Grove House Mile End,

A. G. G.

April 9th 1789.

To his Father.

HONORED SIR,

THE more I reflect upon what God has been pleased, I trust to do for my soul, the stronger do I see my obligations to divine Grace, and the more enabled to rely upon it for the future, so that I can adopt the Language of the late pious Mr. HART, and say

“ I would praise him for all that is past,

And trust him for all that's to come. ”

Would to God this were my state of mind always, but alas! it is but very seldom I can find the energy of these words upon my heart, even then I can coldly assent to them. — I am still undetermined as to my future situation, nor can I now fix any determinate time, when I can give an answer to your question. — I am still perplexed which way to take, a false step, at such a critical moment as the present, may be the cause of future unhappiness to me through life, and render me useless in my ministerial work, so important is the matter before me at present, that short of an interest in CHRIST, nothing is of more consequence to me. — I know that you must feel for me thus circumstanced, and will, I doubt not, still continue your application at a throne of grace. — And for my own part, I have no doubt, if I am enabled to act in humble dependance upon God in this matter, that this darkness shall be exchanged for light, and that I shall be enabled to see my way before me.

April 23d, 1789.

I am equally at a loss what to answer to your commendation of my spirit. — I fear Sir you are much mistaken, but supposing you are right, you took the most effectual means to destroy it. — There is an old saying, which though rather coarse is very true. — It is, that every man has a tinder box in his breast, and I assure you, that what you said proved a lighted match to mine.

May 7th, 1789.

I shall now, according to your desire, give you a short sketch of my Journey to, and from, Cambridge. — I cannot say that I met with any remarkable interposition of Providence, in my behalf, yet surely my Journey was full of mercies, and I might with propriety have made each mile-stone my Ebenezer, and have said over it, "*hitherto has my GOD helped me.*"

July 24th, 1789.

HONORED & DEAR SIR,

EACH Letter I receive from you increases that pleasure I enjoy in your affection, and this is what I esteem one of the happiest circumstances of my life, for, believe me, next to the love of my heavenly Father, the love and affection of you and my dear Mother, are what I most value under Heaven; with such sensations as these, it must doubtless give me great pain, to hear that you were disappointed in your expectation of hearing from me.

At length the die is cast; and that I may no longer keep you or any of my friends in suspense, I have, after a long, and, I trust impartial inquiry, come to a conclusion, which, as far as I know myself, will be ultimate; — I now profess myself a Dissenter. — It is better to conceive, than describe, the sensations and agitated state of my mind, (particularly within these few weeks,)

while engaged upon this important subject, and, on this account it is, I have taken the liberty of postponing my answer to your last 'till to day. — Believe me, could I conscientiously, I would enter the Established Church, which must be allowed, is in some points, possessed of advantages superior to those the Dissenting interest enjoys, but how far these are equal'd by privileges peculiar to the latter, from inexperience, I am incapable of determining. — Be this as it may, I am, I trust, influenced by neither. — When I remember that this important æra of my life, must one day be examined by the heart searching, and re-trying God himself, and that then the motives for my present conduct will be disclosed, before assembled worlds, I tremble at the thought, and am led to search them more narrowly, that I may be clear in this matter in his sight, to whom alone I am properly accountable for it. — But though I cannot enter the Establishment myself, far be it from me to think hardly of those evangelical ministers that do: God, for wise ends, has caused his ministering servants to view things of this nature differently, and I believe it would be as sinful in those to refuse subscription, who can do it conscientiously, and see the leadings of Divine Providence in so doing, as it would be in me to sign that, which in my conscience I did not believe, or promise to do those things, which I had not the least intention of performing. — With such sentiments as these, you will not think me inconsistent in saying, that so far from my respect being diminished for Mr. N—, I feel it increased, and every day see my obligations to him in a stronger light. — He has, I acknowledge with pleasure, with a candour peculiar to himself, given me more light on the subject in which I was engaged, than I otherwise could have attained, and though I now differ from him, I desire to do it with the greatest humility. — I had almost forgot to observe, that to vindicate Dr. A— and Mr. G— from any unjust aspersions, I think it my duty to declare, that neither of them made use of any influence whatsoever, to bias my mind to my present opinion, but that on the contrary, they have acted in this affair with the greatest honor and impartiality. — I doubt not but many when they hear of my present intention, will greatly blame me for it, and you for having sent me here, to such as know not what conscience is, or are taken by outward appearances, I am not in the least surprized, I become an object of censure, but my dear Father, I know you to well, to think for one moment, that you reproach

yourself with having done what you have, in sending me here: But on the contrary, when we reach our heavenly Father's happy home, and strike our Golden Harps to the praises of our Emmanuel, we shall praise him with ecstasy of joy, that he made you the instrument, and me the object, of his amazing love in this place. — O glorious thought, when shall that happy hour arrive, when shall we be present with the LORD.

I have little more to add, than to commend you and yours to that GOD, who can do abundantly, exceedingly more for us, than we can ask or even think, — That he may bless all your dear family with the one thing needful, is the earnest Prayer of,

Your affectionate Son,

London, Sept. 15th, 1789.

A. G. G.

I am not at all surprized, that my suspicions respecting the censures that would be cast both upon you and me, on my present determination being known, should so soon be verified. — I assure you, though I would despise the respect of no person; yet I am totally unconcerned at the loss of theirs, who censure me for not sacrificing every right of honor and conscience, to interest, and to what they might call respectability of Character.

October 13th, 1789.

IT gives me great concern to hear of ——— ill state of health, but much more to think, that a Lady endowed with so many amiable qualities as she is, and so near the brink of eternity, should be destitute of the one thing needful. — O Sir what a mercy, what a distinguishing blessing is it, to be possessed of this invaluable jewel: Without this the most consummate virtue, without this the greatest riches, are but dung and dross, and not only so but

(O awful consideration) will plunge their possessors deeper into everlasting destruction, and make their condemnation the more dreadful. — When we look around us and see so many in the broad road to destruction, and wilfully blind, and if upon solid evidence we have reason to believe, we are plucked as brands from the burnings, what gratitude should it excite, and what holy love should it kindle in our breasts towards that God, who hath dealt thus graciously with us.

December 6th, 1789.

To Mr. T. L.

MY DEAR FRIEND,

IT is with pleasure I now set down to answer your last, which has again resum'd a correspondence, of the continuance of which I confess, I had utterly despaired, but as I am happily disappointed, I hope it will be the earnest desire of your heart and mine, that it may answer the most valuable purposes, and prove instrumental of much good to both of us.

May I hope my dear Friend, that since I wrote you last, you have been seeking the one thing needful, that good part that shall never be taken away; let me again assure you, from the little experience I have had, I am more convinced than ever, that this is the only solid good, you or I can ever possess, without this, honors, riches, and prosperity, are but dung and dross, and with this, the poorest on earth, becomes immensely rich, and the most miserable in the world's esteem, inconceivably happy! O to know this experimentally! for nothing short of a knowledge of this, can be called Religion. — May, God therefore grant it to both you and me, and give us, to feel of its divine influence upon our souls, that we may show forth the fruits of it in our lives, to which end, I think your attendance upon a gospel ministry, cannot be sufficiently commended, —

I sincerely sympathize with you, in the discouragements you meet with in doing this, I know from experience, that buffetings and contempt for religion, is one of the bitterest potions that human nature can take; but your own observation on this is, nevertheless, very just, and I have no doubt, if you continue to attend the gospel, the contempt and jeers you are thereby exposed to, will appear but a very small thing to you: — To which I might add, that the manner in which CHRIST was treated when upon earth, is a grand source of encouragement to us. — He bore the hatred and contradiction of sinners, (amazing love) even against himself; and not only so, but all his disciples, even the greatest saints, followed him, their great Leader and Lord, in this respect also, and became even reputed fools for his sake, and were exposed to a thousand hardships even to death itself. — Thus therefore we may see from the experience of all God's people, and the word of God, if we do live godly, if we do follow the LAMB: we must take up the Cross, we must suffer persecution. — I sincerely thank you for your kind wishes and prayers on my behalf, in my future work, and I trust as long as you remember yourself at a Throne of Grace, you will not forget me there, as every day convinces me, that without the divine blessing on my future labours, they will prove totally ineffectual to the great end, for which I sincerely and humbly trust, I am now directed to the ministry. — My reasons for not entering the establishment you shall have with pleasure, together with an account of my Journey to Cambridge, &c. but as the room I have in the present Letter is small, I must reserve it to my next.

I should apologise to you for the long time your Letter remain'd unanswered, but I hope you will excuse it when I inform you, that the Doctor's late illness has occupied me not a little, and rather disconcerted me. — He is now at Bath, and by the last accounts we had of him, we hear, blessed be God, he is much better. — Remember me to enquiring Friends, and believe me to be,

Yours most affectionately,

Grove House Mile End,

A. G. G.

December 30th, 1789.

To his Father.

THIS Morning I took the opportunity of going out with two of my fellow Students, and took the necessary oaths for my qualification, as a Dissenting Minister, which was necessary for my future safety and protection, agreeable to the laws of this nation.

On Sunday the 4th Instant I preached at Tunbridge, about thirty miles from London, three times, and found I trust some degree of encouragement to proceed, from the liberty and happiness I enjoyed, particularly the two last parts of the day.

Oh! that God may go with me and bless the word he shall put in my mouth, to the good of immortal souls, and if it should be his will to bless my work, to keep me truly humble.

April 15th, 1790.

Idined with Mr. B—, whom according to human probability, I shall never see again in this world, but blessed be our God, Death does not bound our views, I trust therefore to meet him in a better; how often shall we, before our time comes, be called to take leave of departing friends. — But gloomy as it may appear to some, yet indeed to a child of God, it is a triumphing, a happy moment.

June 14th, 1790.

To Mr.

DEAR SIR,

UPON a frequent perusal of your Letter, which I would have answered sooner, (if I had not been engaged in business which I could not well

postpone,) I esteem myself peculiarly happy, in having a Correspondent, from whom I hope to derive, both pleasure and profit, and with the greatest humility I would add, that it is my earnest prayer, that you may be equally benefited by our future correspondence. — May God smile upon our poor endeavours to build up one another in our most holy faith, and grant us his divine blessing in all our undertakings, as far as consistent with his glory.

May that intimacy which has in some measure begun to take place, never be dissolved, no not even by death itself, but be increased and strengthened through that world upon which we are just entering, (and by which we are sure of being treated with derision, scorn, contempt and hatred, if we stedfastly follow the Lamb,) 'till we arrive at that Kingdom of our God and our Father, where trouble shall cease to be, and we shall be united in the bands of eternal love.

My sentiments respecting the Church are not yet fixed. — It is my intention to read one or two books more on each side of the question, and then most likely the result will be my final determination. — Sensible of my own weakness and incapacity in this great matter, let me intreat your remembrance at a Throne of Grace, that I may be guided into all truth, and enlightened with wisdom from above. — I suppose that at most, it will not be longer than four or five months, before I give my final answer. — The account you gave me of your reception with Mr. R—, gives me encouragement to get introduced to him likewise, which I now mean to do soon. — In compliance with your desire, and in conformity to your example, I shall freely give you my thoughts, on the subjects you speak of in your Letter. — Time, as you justly observe, is one of the most valuable things we enjoy in the present state. — And if rightly improved will prove a lasting blessing, this is a truth that will I believe be disputed by few, but the question which naturally results from this, viz. what may be considered as rightly improving our time, has caused many divisions: The attainment of human knowledge in a ministerial character, is certainly a very desirable object, particularly when we reflect upon the infidelity of the present age, which is rising to an alarming height, (those dangerous sentiments, and that scepticism which are now publicly inculcated, require the vigorous

opposition of learned men,) but it does not from hence follow that all our time should be devoted to it.

The Gospel Minister on the contrary, will find very little time (comparatively speaking) to spare for that purpose. — His Bible contains an inexhaustible fund for meditation, and I am persuaded, that the more he studies the more he will perceive its beauty and excellency, but even his time cannot, all of it, be devoted to this delightful exercise. — Temporal studies with him have their use, in subserviency to his spiritual, by this means his faith in the divine Revelation is strengthened, and through grace he is enabled to administer comfort to others. — I would with pleasure continue, but the limits of my paper forbids it.

Believe me to be Dear Sir,

Grove House Mile End,

Your affectionate Friend,

December 9th, 1788.

A. G. G.

MY DEAR FRIEND,

IT is with real pleasure I now set down, to answer yours of the 23d ult, and I most earnestly pray that whilst thus employed, God would graciously direct my heart and pen, to write those things which are consistent with his own word, and that may tend in some measure, however small it be, to elucidate the present subject of your doubts.

It gives me the most heartfelt pleasure to hear you are growing in an experimental acquaintance with your own heart, and in the knowledge of the worth, and preciousness of our dear Redeemer. — Oh my dear Friend what can be compared to this! Riches, Honors, and every thing the world call good, here become dung and dross.

Experimentally to know the preciousness of CHRIST, is a privilege indeed, as there are so many who profess it, and yet are ignorant of it. — This is Heaven

begun below, and one of the sweetest foretastes of those everlasting joys, we shall enjoy at God's right hand, for evermore. — May God give each of us enlarged views of this glorious mystery, and to feel more of the power of his Spirit upon our souls.

I must now proceed to answer your Letter, more particularly respecting the Establishment. — Believe me, it is only at your own desire I now write on this subject, and that, I can truly affirm, not with an intention of biasing your judgement, but, by my poor endeavours, to throw some little light on this matter. — I think it necessary again to premise this, to clear myself from that imputation which is cast, and I fear sometimes but too justly, on the Dissenters, of an immoderate desire of converting all to their way of thinking, in what even they themselves deem non-essential; therefore, my dear Friend, with peculiar pleasure I join in your prayer, that bigotry, the nurse of enmity amongst the brethren, may not rest upon our sinful hearts. — Respecting all the divine ordinances, I must join with you in saying, that they are in themselves useless, but permit me to observe, that when they are commanded by God, they assume that importance, which should constrain our most punctual conformity to them. — On this account to resolve your present doubts, to know what are and what are not divine ordinances, you cannot do better than go to the fountain itself, I mean the New Testament. — There, and there only, is the origin of every ordinance we are bound to observe. — How far we may be permitted to submit to ordinances, confessedly not divinely appointed, is a subject I confess, on which I have not fully made up my mind. — To have a pious selection of Scripture respecting Church Government, &c. perhaps Lock's Common place Book, would not be unnecessary, where you will find him treat on this subject, under the head of Church Government, which you will find by looking at the Table of Contents and Index. — This Book I should suppose, as it is a very common one, you can procure at the Circulating Library at Cambridge. — Were I to recommend any Book beside the Scriptures on this subject, it should be Newton's Apologia, together with Dr. Mayo's Answer to it. — In the first of these I think as much is said in favour of the Establishment as possibly can be, and that I think with great appearance of candour. — The other is I confess rather

too severe on Mr. N—, but however upon the whole, well worth a diligent perusal and attention. — If you cannot get a sight of these at Cambridge, I will send them to you with pleasure on the receipt of your next, as I have them by me. — I now hasten to give you my reasons for declaring myself a Dissenter, but I apprehend this will be far superceded in the end by Mayo's treatise on this subject, and on that account unnecessary, however, as it is your desire that I should let you have them, I acquiesce with pleasure. — As a little method in the arrangement of these, will assist my recollection, and prevent some degree of confusion, it is my intention to place my reasons for acting as I have done, into two classes. — In shewing, first my objections to entering the Church of England, and in the next place, my reasons for joining the Dissenters; but I perceive my paper prevents me from begining here, and therefore I must postpone them 'till my next. — I cannot conclude without just mentioning the glorious privileges, as a Christian you enjoy. — How happy for us my dear Friend that we have a God to guide and instruct us, that he has promised his Holy Spirit shall guide us into all truth. — Let us then holdfast this blessed promise, and plead it with a humble confidence, at the throne of his grace, then I am confident we shall not be sent empty away, that this may be the happy lot of each of us, is the ardent prayer, of

Yours most affectionately,

February 6th, 1790.

A. G. G.

To Mr.

MY DEAR FRIEND,

SINCE I wrote my last, I have been strongly recommended Turner on social religion, as that which throws great light on the subject of Church Government, and supercedes Lock. — I have therefore substituted it in the room of the Common place Book.

But I must now proceed to state those reasons, which influenced me in joining with the Dissenters, in preference to conformity to the Establishment. — By an extraordinary, and to me an unaccountable train of providences, which I cannot review without the greatest astonishment, and grateful wonder, I was brought to this house; and here it was, I trust that God gave me first to know the truth as it is in Jesus. — This, his work of Grace, he was pleased to carry on in a gradual manner in my heart; and whilst he was thus opening my eyes, my doubts also began, as to my entering the Establishment. — Upon reading over the Articles, and finding there in that I should be required to sign the Homilies and Canons, previous to my ordination, I resolved to read them over before I went to College. — When I had perused these and the common Prayer Book, with some degree of attention, my doubts were greater than before, and I was still more perplexed what course to take. — This arose from my former prepossession in favour of the Church, for otherwise I am fully convinced, I should have given way to my doubts immediately, and professed myself a Dissenter, without any longer suspense; but I bless God this was the case, as on this account I had a greater opportunity of judging deliberately, and now have the satisfaction of thinking, that my late determination on this head, was not the effect of a momentary impulse, but of a (painfully long) as well, I trust, as an impartial examination. — The Homilies are truly excellent, but even these were not without exceptions, though I confess not of material importance. — The Canons, however, I thought shocking to a degree, and discover much of a Spirit of tyranny and persecution, so strongly deprecated in the New Testament, and so inconsistent with the character of a man, much more with that of a real christian. Amongst others, see Canons 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 38. — To these I understood I was to subscribe my hearty approbation, and to all of them a solemn promise of my future conformity. — I was well aware that these canons were professedly disapproved of, for the most part of them, by the greater part of the clergy, as well as many obnoxious parts of the Liturgy, but I was equally sensible that this was no rule for me here, and therefore concluded my safest course would be to sign nothing, which I did not really believe as to doctrine, or to which I did not previously resolve to conform, in point of practice. — I forbear to enlarge here, with such sentiments you must be sensible I found it impossible

to sign the Canons. — This then alone would forbid my ordination in the Church of England, but I found, I had likewise other objections equally strong, I mean against many parts of the Common Prayer Book. — The first thing I would mention here, does not indeed so much arise from the Prayer Book, as the Corporation and Test Act, which has lately made so much noise; you I doubt not anticipate me here, and will perceive that the profanation of the LORD's supper, to which ministers in the Establishment are compelled by the Civil Power to submit, is what I hint at. — Of all profanations the indiscriminate admission of all to the LORD's Table, to me appears one of the most awful. — It is urged here that they only are culpable, who partake unworthily, since the Ministers of the Establishment are obliged to administer it to all. — But according to the light in which I viewed this, I thought no obligation whatever, laid on me by man, would justify me in the sight of GOD, in this matter, that my obedience to the law here, would be totally inconsistent with that liberty, with which (I trusted) CHRIST had made me free, and nothing less than sinful. — I confess this had not that weight upon my mind then, that it has now; for I presumed that the Corporation and Test Act would have been repealed, the next time it was brought forward in the House of Commons, and consequently that this my objection would be in part done away, long before I could enter the Establishment. — The late decision of the House of Commons on this subject however, shows how groundless my presumption was, and any hopes of a repeal of the above Act for many years yet to come. — My next material objection, arose from part of the service in the Baptism of Infants. — Taking it for granted that the term regeneration, does here in some places mean nothing more than Baptism, yet surely it never can in that part of this service, where the Minister is directed to thank GOD, for having been pleased to regenerate the infant baptized with his Holy Spirit. — This in me would be but a solemn mockery, as I utterly disbelieve and trust I ever shall, that any outward means whatever can effect regeneration. — I am sensible it is the practice of some to omit in the prayer I now refer to, the words Holy Spirit, and to affix their own sense on the words, however contrary it may be; but for myself I thought, I could never do this, without a manifest breach of the subscriptional oath, that would be required of me. — The Church Catechism, is the next thing that strikes me,

as being very objectional. — To the second question "*Who gave you your name?*" the Catechumen is to answer, *My Godfathers and Godmothers in my Baptism, wherein I was made a member of CHRIST, a Child of GOD and an inheritor of the Kingdom of Heaven.*" — These expressions to me appear too strong to bear any other meaning than their literal one, and which all must naturally believe they imply; upon perusing them, this will appear still more evidently the design of this answer, if we observe how conformable it is with that part of the baptismal service I noted above. — To this Catechism, as being part of the Common Prayer Book, I was unfeignedly to assent and consent; and this was the Catechism I was, as directed in the rubric, to teach the children of the parish in which I should be settled. — But how awful the thought to me, to subscribe my solemn assent, to what in my conscience I was convinced was totally false, and not only so, but engage at the same time to teach it to children, in whom perhaps a more dangerous and destructive error can never be instilled. — Besides these, I had insurmountable objections to the Burial Service. — This service, throughout the whole of it, is expressive of the strongest confidence that the soul of the deceased is then in glory. — And I understood it was to be read, by the Ministers of the Establishment, over all, except those who had died unbaptized, excommunicated, or self murderers. — How many are there who come under neither of these characters, that are most profane and profligate persons. — And yet over such as these, the Minister of the Church of England, if he does expressly to the established Canons of the Church, to which he subscribes, and thereby not expose himself to expulsion from this Church; over these, I say, he is to bless GOD, for having taken their souls to himself, when he has the greatest reason to fear, they are lifting up their eyes in torments. — I thought it would be wrong in me, to use such strong language as this, over any, except those of whose real christianity, I had not a little personal knowledge; much less could I think of using it, over those whom I never knew or saw in the whole course of my life; but least of all over those who had been noted for the infidelity of their principles, or the profaneness of their lives. — The last objections that I would mention here, are chiefly against the Service for the 30th, of January, and 29th of May. — I am sensible it is not the business of a Christian Minister to meddle with the affairs of the state, but when he is called upon to give his approbation

of them, it is necessary he should examine into them and judge for himself. — The most impartial historians give us but a very indifferent character of the whole of the Stuart's that sat upon the british Throne, particularly of the two Charles's. — The one is represented as a man of atyrnnical principles, by acting on which it was in a great measure owing, that he came to the Block. — He is suspected likewise to have been little more than a Papist at the bottom, and is charged as the author of the Irish Massacre, of upwards of two hundred thousand Protestants in Ireland. — On this account I thought the term *bleſſed Martyr*, applied with an ill grace to him, and the text's of Scripture reſering to CHRIST and his ſufferings quoted in this ſervice, moſt ſhamefully abuſed. — As to Charles the 2d, it is well known, he was a man of very little if any religion, there have been few characters perhaps more immoral, or leſs ſerious than his. — And as to his Government, it was little better than a continued ſcene of the moſt treacherous diſſimulation, and acts of tyranny and injuſtice. — With ſuch ſentiments as theſe, I could not but object to the Service for the 29th of May, a day ſet a part by the Church, for the purpoſe of praizing GOD, for reſtoring Charles the 2d, to the British Throne, which I thought was more as a judgment; particularly when I conſidered that it was under this reign, that two thouſand highly pious Miniſters were expelled from their Churches for non-conformity. — Theſe then my dear Friend, were my chief objections to ſubſcription, and conſequently to entering the Eſtabliſhment. — I had many other objections, which I confeſs did not appear to me of that importance as the above.

Though a Diſſenter myſelf, believe me, I have not the leaſt deſire in any reſpect whatever, to influence your mind to be as I am; on the contrary, I wiſh, if you can enter the Eſtabliſhment conſcientiouſly, to do it, as I really believe there is a greater probability of uſefulneſs there, than amongſt the Diſſenters. — I hope you will not from hence conclude that I am diſguſted with my choice, No, I bleſs GOD I have done as I have, and daily ſee my reaſons for diſſent ſtrengthened and confirmed; and though once I deſired to enter the Church, on the account I above mentioned, yet I was convinced, and am now more ſo than before, that conſcience is not to be ſacrificed to any probability of uſefulneſs.

I remain, yours moſt affectionately,

London, April 1790.

A. G. G.

The following Letter containing some very pertinent and useful remarks upon the before mentioned awful Providence, I cannot consent to withhold it from the Public; and hope the probability of its being made useful, will be a sufficient apology to the Author, for the liberty I have taken.

From the Rev. Mr. Joseph Gwennap, to Mr. I. G. Sen.

MY DEAR COUSIN,

YOU had heard from me sooner on the awful visitation, and solemn providence, of the removal of your dear Son, had I not waited to inform you of my having executed your orders. — I can therefore now no longer delay consoling you under the sore bereaving stroke. — It is not for me to say, I have the feelings of a Father's heart under it, but my fond hopes were not a few, which are now laid in the dust with him. — I will not ask why? or wherefore? Divine Sovereignty has a right, — And divine rectitude must do all things well. — Your Son was designed for the best of Services in this world; and we wished to see him rise, and become eminent in his work. — We hoped that all things were fitting him for it; and that in a future day, many would call him blessed, as the instrument chosen of God, to turn them from darkness to light. — But did we wish him higher honors? — This his God has called him to; and by brightening his last moments, has left us no doubt of it. — Would you have your beloved one happy? — He is so, unspeakably happy. — Would you wish for assurance of it? — God hath granted it. — In his providence he has ordered that, not at a distance, but in your own house, he shall come and testify the holy triumphs of his Soul, in his last moments. — You have seen, dear Cousin the power of Divine Grace exhibited in your Son; and that he could cheerfully leave an earthly, to go to an heavenly Father. — He bids you not weep for him, nor mourn for his preferment, but rather to give diligence to make your calling and election sure; to follow him with evidence and comfort, to the

bright realms whither he is gone. — I am sure the world hath no balm truly to heal the wound you feel; 'tis only to be found in Jesus! and happy are those losses that bring us to him. — The large vacuum you feel, in missing a dear creature comfort, were it ten thousand times ten thousand more than it is, Jesus can fill up; and more than fill. — He can make you say as a disconsolate Parent (after sore mourning for a time) said, "For what I have found in CHRIST, I could lose a Son every day!" May his consolation be your's; and a deadly providence be the means of living mercies to your whole household.

That you and yours may be fellow-partakers, and followers of him that is gone before, is the Prayer of,

Dear Cousin, Yours affectionately,

September 12th, 1790.

I. G.

F I N I S.

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